Madge

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A Bible Study of
Christ's Healing

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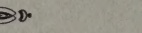

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A BIBLE STUDY OF CHRIST'S HEALING

Rev. H. A. Madge

The Fellowship Press, Milton Abbas, Blandford, Dorset.

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THEOLOGICAL SEMINARY

A BIBLE STUDY OF CHRIST'S HEALING

For the use of Study Circles and those seeking Healing

by the Rev. H. A. Madge

Sometime Chaplain at Milton Abbey, Dorset.

Price - 1/6

Post Free 1/9.

The Fellowship Press,
Milton Abbey, Blandford, Dorset.

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Foreword.

For many years the Healing Ministry of the Church has been in need of a textbook of Bible Reading and Study. I would go so far as to say that the absence of definite scriptural teaching on this vital and important truth has lost us many converts, both in the ranks of clergy and ministers, amongst the faithful laity, and the sick and suffering. In no other ministry has the Church of Christ been so deficient in instruction and literature as in that of spiritual healing. Indeed, the words of Holy Scripture can be applied aptly and literally to this defect: "Where there is no vision the people perish."

I believe that the present volume will be immensely popular, in the best sense of the term, in that it is completely loyal in its citations and scholarly exposition of the Word of God, as we knew it would be from the pen of a student and ordained minister of the learning and devotion of Mr. Madge.

Numbers of inquiries on the subject of healing have been addressed to me throughout the twenty-five years of my public work, some of them from distant parts of the world, and I have always felt that my replies were totally inadequate. People needed guidance and more detailed instruction than was at hand. Mr. Madge has filled the breach, and we are deeply indebted to him for a comprehensive, erudite, and impartial presentation of the subject, with chapter and verse, and a lucid commentary on the aspects of faith and prayer which belong to the body of Christian revelation, and without which spiritual healing would be nothing more than a narrow cult.

This text-book will be invaluable for study circles, prayer groups and guilds, intercessors, visitors to the sick, clergy and ministers, and nurses and doctors: indeed, all who are inspired to reach out a helping hand to the sick and afflicted.

Last, but not least, sufferers themselves will welcome and be grateful for a book of solid spiritual teaching, to awaken and stimulate faith, and to help them transform hours of enforced inactivity into seasons of divine refreshing, renewal, new life, and healing.

Milton Abbey,
Blandford, Dorset.

JOHN MAILLARD.

I. HOW TO FIND GOD'S MESSAGE OF HEALING.

1. The Message of Healing.

If we are in search of healing, either for ourselves or for someone whom we wish to help, God has a message for us in our Bibles. For every trouble, whatever that trouble may be, God has help and healing ; whether the trouble be a physical disease, or some infirmity or weakness, or some nervous or mental trouble ; or the need of inward peace, of some spiritual help, of deliverance from some affliction, or of some understanding and power to deal rightly with some great difficulty. For every trouble, through faith and prayer, help and healing are fully available ; and God's message, which we may find in the Holy Bible, will help to prepare us to receive this help and this healing. God is always ready and waiting to give, but we are not always ready to receive. There are those who do not receive healing because they do not seek and find the message of healing, or only find it imperfectly.

* * * *

2. Christ, the Healing Saviour.

To find God's message of healing we must turn to the Bible ; we must search ; we must ask God to open our hearts and minds that we may understand what we read, and we must ask God to interpret the things concerning the Lord Jesus Christ to us ; for Christ is still the Healing Saviour.

We should read of how the sick came to the Healing Saviour ; and see how He received them, helped and healed them. We

should read of how our Lord's ministry of healing was continued through His early disciples ; and then pass on to see how this very same ministry of healing is available for us, now, in all its fullness, even at the present time. Christ, the Healing Saviour, is Himself God's message to us. That is why we must start with the Gospels ; and unless we read and study the Gospels very carefully and very prayerfully we can never hope to understand our Lord rightly.

* * * *

3. Co-operation with our Lord.

As we get to know and understand our Lord, a true faith in Him springs up in our hearts ; and as this knowledge and understanding grow more perfect, our faith is deepened and strengthened, and we are able to entrust ourselves, our dear ones and all concerning us to our Lord without any reservation whatever. Then we are able to put our faith into action in co-operation with our Lord ; and He is able to work out His loving plans and to give the full help and healing which are needed.

* * * *

4. The Faith of a little Child.

Some of us grasp the main essential parts of the healing message very quickly, and others of us take much longer. It is not always those who seem to have the best powers of understanding who grasp the message most quickly. No one, however, should feel that he has a long time of study in front of him, or that he must reach a fixed high standard of faith before he can expect to receive healing in answer to prayer. God does not look for this ; He looks for the simple faith of a little child who will trust and respond. As soon as we set our hearts aright, to understand our God and to be humble before him, God will begin to work out His loving plans for us and to prepare the way for the full healing which we need. We must, however, be in real earnest and

persevere ; and should we meet with difficulties, we must seek for God's help that we may overcome them. It is well to remember that stumbling blocks and difficulties, if rightly faced and overcome, can be stepping stones leading up into higher things.

* * * *

5. God gives Grace to the Humble.

As we turn to the Bible for God's message, the simpler and the more childlike we can be, the better. The gifts and abilities with which God has blessed us, He will probably expect us to use ; but we must not imagine that if we are without any great learning, any wonderful powers of concentration, or any special gifts of understanding that then we shall fail to receive God's message. We can trust our Heavenly Father, Who loves us, and sees and knows the intentions of our hearts ; and if only we come humbly, and with the real intention of receiving and understanding the message which He has for us, God will see that we receive His message. On the other hand, if we come with confidence in ourselves or in any powers of our own, it is quite possible that we shall miss God's message altogether. Even if God has blessed us with great powers of understanding and we have received many messages from His Holy Word, it is still possible that we have never received the healing message, or that we have a very imperfect understanding of it.

* * * *

6. The Prayerful Approach of an Open Heart.

The Bible differs from other books in that it compresses a great wealth of meaning into a very few words, and that it only yields up its full message to those who approach it in a prayerful spirit, with an open mind and with an honest heart. Before commencing to read, therefore, we should ask God to give us the guidance and help of His Holy Spirit, using one of the prayers

which are given below, or other suitable prayer ; we should open the Bible with the intention of seeing what the Bible tells us, and as we read we should seek to gather the full meaning of what we are reading.

* * * *

7. Some practical Details.

It is important to have a Bible of one's own, with a good, clear print which can be read without effort ; and marginal references are extremely useful. Some people prefer to use one of the several translations in Modern English, but it is well not to confine one's reading exclusively to such a translation ; for although it will make many passages easier to understand, the more literal Authorised or Revised Versions will be found to contain what may prove to be a fuller and deeper meaning of other passages.

When choosing our time for reading, it is well to select a time when we can be alone and can read without being distracted or disturbed. The early morning is for many people the best time, for then minds are generally alert, and what has been read then can be thought over during the day. Some people, who have urgent household duties on their hands in the early morning, find it better to choose a time later in the day when they feel more at leisure and unhurried.

* * * *

8. How to use the Study.

To make the best use of this study it would be well to go right through it once, fairly quickly, reading quickly through each passage mentioned, omitting, however, the passages marked, " For further study." After this has been done, one will very possibly feel drawn to examine some sections of the study more carefully. After studying those sections it would be well to take the study as a whole, and to go right through it, taking a small part each day. Every passage mentioned should be looked up

and read, and carefully considered until its fuller meaning has been gathered. Again, after this, as special needs arise or when questions call for an answer, a further and still closer consideration of some section of the study may be found helpful, and will probably be found necessary.

* * * *

PRAYERS FOR USE BEFORE BIBLE STUDY.

Heavenly Father, grant me, I pray Thee, the guidance and help of Thy Holy Spirit. What I see not, teach Thou me. Prepare my heart and open my mind that I may receive and understand Thy message. May it bear fruit in my life and be to Thy glory. Through Jesus Christ, our Lord. Amen.

Blessed Lord, Who art the Way, the Truth and the Life: I come to Thee. Take me under Thy divine control, that this day I may walk in the way of Thy will; learn what Thou hast to reveal to me, and live in Thy strength: Who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

Blessed Lord, Who hast caused all Holy Scriptures to be written for our learning: grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our Saviour, Jesus Christ. Amen.

(The Collect for the Second Sunday in Advent).

II. CHRIST HEALED THE SICK IN GOSPEL DAYS.

1. Time Spent in Healing.

In His public ministry, Christ spent much of His time in healing the sick. Taking the four Gospels as a whole, one verse out of every seven will be found to have some connection with this ministry of healing.

Read,—Matt. 9, 35 to 10, 1 ; and Mark 6, 53-56.

For further study,—Matt. 4, 23-25 ; and Acts 10, 34-43.

* * * *

2. Christ's Compassion.

Christ healed the sick because He was moved with compassion for them, and His heart was stirred with a desire to help and heal them.

Read,—Matt. 14, 13-14 ; and 20, 29-34.

For further study,—Mark 1, 40-45 ; and 5, 1-20 (note verse 19) ; Luke 7, 11-17 ; and John 11, 1-44 (note verses 33-38).

* * * *

3. Christ's Distress.

Christ so longed for the sick to be healed that it caused Him distress when His disciples were not able to heal them, and it moved Him to righteous indignation when others raised objections and tried to hinder His ministry of healing.

Read,—Luke 9, 37-43 ; and Mark 3, 1-6.

For further study,—Mark 6, 1-6 ; and Luke 13, 10-17 ; and 14, 1-6.

4. The Heavenly Father's Will.

Christ's healings were in accord with the Heavenly Father's will. They were a manifestation of the love of the Father, Who did His work through His Son.

Read,—John 6, 37-40 ; and 14, 7-11.

For further study,—John 8, 26-30 ; 9, 1-12 (note verse 4) ; and 12, 44-50, (note verse 45). Also John 4,34 ; and 5, 30-36.

* * * *

5. The Means used by Christ.

Christ used the following spiritual means to heal the sick.

1. Christ sometimes asked for something to be done ; and when He was obeyed, the sick enjoyed the privilege of being under His authority, and either their healing followed or the way was prepared for it to be given.

(*a*), What Christ asked for sometimes needed courage, and the facing of possible persecution.

Read,—Luke 6, 6-11.

(*b*), Sometimes it meant giving up all one's own plans, and trusting to the word of Christ instead.

Read,—John 4, 46-54.

(*c*), Sometimes it was difficult or an apparently useless thing.

Read,—John 9, 1-12 ; Luke 17, 11-19 ; and John 11, 1-44 (note verses 39-41).

(*d*), Sometimes it was an impossible thing apart from the healing which came as the sick one started to do it.

Read,—Matt. 9, 1-8 (note verse 6) ; and John 5, 1-9 (note verse 8).

2. Sometimes in response to a simple request, Christ used the authority which he possessed over disease and over all the causes of it, banished it and so gave healing to the sick.

Read,—Mark 7, 31-37 ; and Luke 4, 38-39.

For further study,—Matt. 8, 5-13 ; Mark 9, 14-29 ; and Luke 8, 40-56.

3. Christ sometimes allowed the sick to come and touch Him or His clothes, and in this way to receive healing " virtue " from His holy Person.

Read,—Mark 5, 25-34 ; and Luke 6, 17-19.

For further study,—Mark 3, 7-12 ; and 6, 53-56.

4. Sometimes Christ bestowed this healing virtue by touching the sick or by laying His hands upon them.

Read,—Matt. 9, 27-31 ; and Luke 4, 40.

For further study,—Luke 5, 12-16 ; 13, 10-17 ; and 22, 50-51 ; and Matt. 20, 29-34.

5. Sometimes the sufferer received only a measure of healing ; and Christ repeated his ministry to complete the healing.

Read,—Mark 8, 22-26.

6. Often Christ used a combination of two or more of these different means of healing,—to free the sufferer from the disease, to give him new strength and to help him out into normal life once more.

Read,—Luke 4, 38-39 (authority used to banish disease) ; Matt. 8, 14-15 (healing touch) ; and Mark 1, 29-31 (assistance to arise) ; and Mark 9, 14-29 (verse 25, authority ; and verse 27, healing touch and assistance).

For further study,—John 9, 1-12 (verse 6, touch and anointing ; verse 7, instructions to be carried out) ; and Luke 13, 10-17 (verse 12, loosing the bond ; verse 13, the healing touch) ; and Mark 7, 31-37 (verse 33, the healing touch ; verse 34, healing authority).

* * * *

6. At a Distance and near at Hand.

Sometimes Christ healed the sick at a distance ; sometimes He went to the sick, and sometimes He called the sick to come to Him.

Read,—John 4, 46-54 ; Matt. 9, 18-26 ; and Mark 10, 46-52.

For further study,—Mark 7, 24-30 ; John 11, 1-44 ; and Matt. 17, 14-20 (note verse 17, " bring him ").

* * * *

7. In Private and in Public.

Sometimes Christ healed the sick privately, taking them away from the crowds or shutting out the onlookers ; sometimes He called them to stand forth in the midst where they would be seen by all, and sometimes, even after they had been healed without others observing it, He called them to show themselves that all might know how they had been healed.

Read,—Mark 8, 22-26 (note verses 23 and 26) ; Mark 5, 22-43 (note verse 40) ; and Luke 6, 6-11 ; and Luke 8, 43-48 (note verses 46 and 47).

For further study,—Mark 7, 31-37 ; and Luke 13, 10-17 (note verse 11).

* * * *

8. The Healing of the Whole Man.

As Christ healed the sick, He concerned Himself, not only with their physical needs, but also with their spiritual infirmities and

with those of other people; and He healed in the way which gave the greatest spiritual help to all, although this at times meant delay in the giving of the physical healing. He also called for amendment of life in some cases and made this a condition for the permanence of the healing which He had given.

Read,—John 5, 1-18 (note verse 14); and John 11, 1-44 (note verses 6 and 7; and 15 and 42).

For further study,—Matt. 9, 1-8 (note verses 2, and 5-6); John 9, 1-12 and 35-41 (note verses 3-4, and 35-39); Matt. 12, 9-15 (note verses 11 and 12); and Luke 7, 18-23 (note verses 20-22).

III. HEALING WAS RECEIVED FROM CHRIST THROUGH FAITH IN HIM.

1. Christ looked for Faith.

In those who came to Him for healing, Christ looked for faith.

Read,—Matt. 9, 27-31 ; and 13, 53-58.

For further study,—Luke 8, 40-42 and 49-56 (note verse 50) ; and John 11, 1-44 (note verses 26 and 40).

* * * *

2. Healing freely offered.

Sometimes, however, Christ offered and gave healing to those who, although apparently without knowledge of Him or faith in Him, yet responded to His loving invitation.

Read,—John 5, 2-18 ; and Luke 7, 11-17.

For further study,—Luke 14, 1-6 ; and 22, 50-51.

* * * *

3. A fuller Faith.

Christ sometimes drew out to the full the faith of those who came to Him, by causing them to face difficulties, or by appearing not to pay attention to them.

Read,—Matt. 15, 21-28; and 9, 27-31 (note that they had to follow on and go into the house).

For further study,—John 4, 46-54 (Jesus saw that it was better for the nobleman's faith to be drawn out to trust in His word, rather than to have the support of His visible presence for which the nobleman had asked); and John 11, 1-17 (note verse 6).

* * * *

4. Christ Himself.

The faith of those who sought healing was faith in Christ Himself, and was based upon His word spoken to them, or upon what they had seen of Him or had been told about Him.

Read,—Matt. 8, 1-4 ("Thou canst"); and Mark 5, 25-34 ("having heard").

For further study,—John 4, 46-54; and 11, 1-44 (note verses 21, 22 and 32).

* * * *

5. "Learn of Me."

Christ calls those who are sick or in any trouble to come and also to learn; and as we receive His teaching our faith grows and the way is prepared for our healing.

Read,—Matt. 11,29-30; and Luke 5,17-26 ("He was teaching" and "the power of the Lord was present to heal them" and "that ye may know").

For further study,—John 8, 31-36 ("the truth shall make you free"); Luke 6, 17-19; and 9, 11.

* * * *

6. Faith professed.

Those who received healing from Christ professed their faith and used it.

Read,—Matt. 8, 5-13; and 9, 18-26.

For further study,—Luke 5, 12-16; and Mark 9,14-29.

7. Faith active and trustful.

Their faith was a live, active faith ; and it led to action as well as to quiet trust.

Read,—Luke 5, 17-26 ; and 7, 2-10.

For further study,—Mark 8, 22-26 ; and Luke 17, 11-26.

* * * *

8. Faith obedient and persevering.

Their faith led to responsive obedience to the Lord, as well as to the persevering overcoming of difficulties.

Read,—John 4, 46-54 ; and Mark 2, 1-12.

For further study,—John 9, 1-12 ; and Luke 8, 40-48.

* * * *

9. Faith diverse.

The faith differed in different persons.

1. One looked for healing to be received through the laying on of Christ's hands.

Read,—Mark 5, 21-24.

2. Another looked to receive healing through a touch of Christ's garments.

Read,—Mark, 5, 25-34.

3. Another believed in the power over disease which Christ possessed through the authority of His spoken word.

Read,—Luke 7, 2-10.

4. Still another believed that the Heavenly Father would grant any request which was made by the Lord Jesus.

Read,—John 11, 17-27.

10. Vicarious and corporate Faith.

Often there was a vicarious faith, and one person used his faith and acted on behalf of another person that this other one might receive healing.

1. A father used his faith to receive healing for his son.

Read,—Luke 9, 37-43.; and John 4, 46-54.

2. A mother obtained healing for her daughter.

Read,—Mark 7, 24-30.

3. An officer obtained healing for his servant.

Read,—Luke 7, 2-10.

4. Four men acted together to obtain healing for their friend.

Read,—Mark 2, 1-12 (note that Jesus saw " *their* faith ").

5. Families and friends acted together and brought " their sick " to the Lord to be healed.

Read,—Mark 7, 31-37; and 8, 22-26; and Matt. 14, 34-36.

* * * *

IV. CHRIST'S MINISTRY OF HEALING HAS CONTINUED.

1. Sent out to Heal.

It was Christ's intention that His ministry of healing should extend and continue. There were many sick whom He longed to reach; and, in order to reach them, He gave His apostles and other disciples power to heal, and sent them out to heal in His name.

Read,—Matt. 9, 36 to 10, 8; and Luke 10, 1-16 (note verses 9 and 16).

For further study,—Mark 3, 13-19; and 6, 7-13 (note verse 13).

* * * *

2. "He that believeth."

Christ foretold that His ministry of healing would continue as long as there were those who believed in Him.

Read,—Mark 16, 15-20; and John 14, 9-13.

For further study,—Matt. 17, 21-22; and Mark 9, 23; compare also with 1 Cor. 12, 12, 4-11, and 27-28; and with James 5, 13-18.

* * * *

3. The early Disciples.

After our Lord's ascension His apostles and other disciples continued His ministry of healing; and one verse in every ten in the Acts of the Apostles is occupied in describing this ministry or events which arose directly from it.

Read,—Acts 3, 1-10 ; and 8, 4-13 (note that this Philip was a deacon, and not Philip the Apostle).

For further study,—Acts 5, 12-16 ; and 28, 7-10.

* * * *

4. Through Prayer and Faith.

The early disciples ministered Christ's healing in Christ's Name, through prayer and through faith in Christ. They used spiritual means. The means which they used, as described below, should be compared with the means used by Christ Himself, as described in Chapter II, Part **5**, above.

1. With God-given faith the disciples spoke in the Name of the Lord Jesus ; and in this way used, for Him and on behalf of the sick, the authority which He had delegated to them. (Compare with paragraph 2 in II. **5**, above).

Read,—Acts 3, 1-10 and 16 ; and 9, 32-35.

For further study,—Acts, 4, 5-12 ; and 16, 16-18.

2. Sometimes the disciples laid their hands in the Name of the Lord Jesus upon the sick, and in this way conveyed healing " virtue " from the Lord to the sick. (Compare with paragraph 4 in II. **5**.).

Read,—Acts 9, 10-19 ; and 28, 7-10.

For further study,—Acts 19, 8-12 ; and 20, 7-12.

3. The disciples also healed by anointing the sick with oil in the Name of the Lord, and by the use of other means.

Read,—Mark 6, 7-13 ; and Acts 19, 10-12.

* * * *

5. Confirmation from the Lord.

Such healings were granted, sometimes after prayer, and sometimes after preaching; the Lord setting His seal upon the acts of His disciples, and signifying His acceptance of the prayer, or confirming what had been preached, by granting the healing.

Read,—Acts 28, 7-10; 14, 1-7; and 14, 7-18. (Compare these readings with Luke 6, 12 and 19; and with Matt. 9, 2 and 6).

For further study,—Acts 9, 36-43 (note verse 40); and Mark 16, 17-20.

* * * *

6. As Witnesses to the Lord.

This prayer and this preaching were united with true faith and whole-hearted loyalty to Christ; and "faith to be healed" sprang from attentive acceptance of the teaching which was given.

Read,—Acts 3, 11-18 (note the loyal witness—Not "our own own power or holiness", but "his name through faith in his name"); and Acts 4, 5-12 (note—"By the name of Jesus Christ of Nazareth . . . . . even by him"); and Acts 14, 8-10 (note the "faith to be healed" which must have been inspired by S. Paul's preaching, the first Christian preaching in the city of Lystra).

For further study,—Acts 4, 13-31 (the witness and prayer here described prepared the way for the healings in,—) Acts 5, 12-16; (these prepared the way for the further loyal stand described in,—) Acts 5, 17-42 (note verse 32, "we are his witnesses"; verses 40 and 41, "rejoicing that they were counted worthy," and verse 42, "ceased not to teach and preach Jesus Christ").

* * * *

V. HOW TO PREPARE FOR CHRIST'S HEALING.

1. Seeking for Faith.

To prepare to receive healing from Christ we must seek for faith. (Note Chapter III, above).

* * *

1. A right faith should include a live, growing faith in Christ Himself, in His teaching and in the fullness of His redemption and provision for every need of the human race.

Read,—Hebrews 11,1-12 (note verses 1 and 6); John 3, 14-21 and 20, 30-31; and 2 Peter 1, 1-11.

For further study,—Isaiah 61, 1-11; Ephesians 2, 4-10; and 1 Peter 1, 3-9 (note that our faith needs to be " tried " or purified from all that is not true faith, as do gold and silver).

2. Such faith is given to us by God, as we give attentive hearing and heart response to the message which He sends to us.

Read,—Isaiah 55, 1-3; Romans 10, 6-17 (note verse 17); and Psalm 81, 8-16 (Note this Psalm is best read in the Revised Version). Compare also with Chapter III, part **4**, above.

For further study,—John 12, 44-50; and 14, 6-11; and 1 John 1, 1-10.

3. To receive God's message, we should do our best to find it, by being faithful in prayer, by taking time for Bible study and meditation, and above all by seeking to please God in everything.

Read,—Luke 11, 1-13; also 1 Chron. 28, 9; Isaiah 55, 6-7; and Heb. 11, 6.

For further study,—Psalms 25, 34, 86 and 143. These Psalms will be found helpful towards prayer, and for meditation.

4. As God speaks to our hearts and gives us His message—

(*a*) We should receive it with all humility, and with prayer that we may understand it rightly.

Read,—Matt. 13, 1-19 (note verse 19); Luke 24, 44-49 (note verse 45); and John 8, 31-36. See also Daniel 9, 3-6 and 20-23; Daniel 10, 2-3 and 10-12; and Acts 17, 10-12.

(*b*) Accepting God's message, we should take our stand for it, and allow it to govern our life and conduct, even though this may call for sacrifice or lead to persecution.

Read,—Matt. 13, 5-6 and 20-21; John 14, 21-24; and Matt. 10, 34-39. Compare also wi h paragraph II, **5**, above.

(*c*) We must give full and unhastened time to God and to the things of God; for only so will God's message be able to bear fruit in our hearts and our faith grow strong. We must fight against the ever-present danger of our spiritual growth's being choked by the time and attention demanded by material things and worldly affairs.

Read,—Matt. 13, 7-9 and 22-23; Luke 8, 13-15; and Matt. 6, 19-34.

5. A part of our faith and a part which we must not neglect, is our faith in Christ as our Healer. He is still as present with us as with those in the days of old; He is still as moved with compassion for all who are sick and He is still as able and as ready to help and to heal.

Read,—Heb. 1, 8-12; and 13, 7-9; Matt. 11, 28-30; and 18, 20; and John 14, 21-23; and make a careful study of chapter II. of this booklet.

Compare also with,—Exodus 15, 24-26; and 23, 20-25; Deut. 7, 12-15; and Psalm 103, 1-5.

* * * *

2. New Life in Christ.

Remembering that in Christ we have a High Priest Who is ready and able to help us, we should seek to put right all that is wrong in our lives ; to get rid of all sin and of everything that is displeasing to God, and to enter fully into that new life which Christ offers us.

Read,—Heb. 4, 14 to 5, 6 ; John 10, 7-18 ; Eph. 4, 17-32 ; 1 John 1, 5-10 ; and 1 John 5, 9-12.

For further study,—Heb. 10, 19-25 and 12, 1-13 (note verses 1 and 13) ; Rom. 12, 1-21 ; and John 3, 31-36 ; 5, 22-29 ; and 6, 35-51.

* * * *

3. " Blessed are the Meek."

We should seek for that true humility which overcomes pride and self-will, for these things separate us from God and from the good gifts which He has in store for those who love Him. True humility helps us to acknowledge God as God, and to welcome His loving control and a state of dependence upon His providence and mercy.

Read,—Micah 6, 6-8 ; Phil. 2, 5-11 ; James 4, 1-10 ; and Isaiah 57, 15-21.

For further study,—Deut. 8, 1-20 ; Isaiah 45, 18-25 ; Rom. 8, 5-11 ; and 1 Pet. 5, 5-11.

* * * *

4. The Father's Love.

Responding to the love of God, we should invite our Heavenly Father to take His full place in our lives and in all concerning us, and to guide us along the path of His most holy will. Our Heavenly Father loves us, and He is ready to forgive our past neglect of Him.

Read,—Luke 15, 11-24 ; Psalm 103, 6-22 ; and Rom. 8, 12-17.

For further study,—John 15, 1-14 ; I Pet. 3, 15-18 ; and 1 John 3, 1-12.

* * * *

5. Knowing and Trusting God.

Accepting the fact of God's presence, we should ask Him to give us such trust and confidence in Him that we may walk in His appointed path without fear or worry. Our Heavenly Father longs for us all to get to know Him and trust Him ; and it grieves Him when we do not do so.

Read,—Psalm 34, 1-10 ; Matt. 8, 23-27 ; and 14, 22-33 ; 2 Tim. 1, 7 ; and Heb. 13, 5-6.

For further study,—Isaiah 41, 8-20 ; John 14, 1-2 and 27 ; and 1 Pet. 3, 8-16.

* * * *

6. Love like the Love of Christ.

We should ask God to forgive us all that is contrary to true love, and to give us His gift of heavenly love ; that love which will enable us to love God with our whole hearts and our fellow men as ourselves. When the love of God is in the heart there is no place for fear, nor for jealousy, nor for that hard-heartedness which looks down upon others, is ready to condemn them, or unwilling or unable to forgive. The love of God will show us, too, what we may do to right any wrongs we may have done to others, and will help us in the doing of it.

Read,—Matt. 22, 34-40 ; Matt. 5, 21-26 and 43-48 ; Matt. 6, 14-15 ; 1 John 4, 16-21 ; and I Cor. 13, 1-13.

For further study,—Matt. 18, 21-35 ; Luke 6, 27-38 ; Col. 3, 12-17 ; James 3, 13-18 ; and 1 John 3, 14-18.

7. The Needs of Others.

As we seek healing for ourselves we will call to mind the needs of other people ; especially of those who are sick. We will give them a full place in our prayers ; and do our best to help them, and seek for our own healing in the way and through the means which will be most helpful to others.

Read,—Job 42, 1-10 ; Matt. 25, 31-46 ; John 13, 1-17 and 34-35 ; and James 5, 16-20.

For further study,—Luke 10, 25-37 ; Phil. 2, 1-8 ; 1 Tim 2, 1-6 ; and 1 John 4, 7-12.

* * * *

8. The Church of God.

God has given each of us a place in the Church, that, as the body of Christ and the servants of God, in close co-operation with one another, we should extend the Kingdom of God upon earth. Up to the full extent of our ability, therefore, we should give ourselves, and use our gifts and possessions for the support, building up and extension of the ministry and work of the Church. We should also make our full contribution to that public worship which it is the duty and privilege of the Church to offer to God.

Read,—1 Cor. 12, 12-28 ; Eph. 4, 4-16 ; Matt. 25, 14-30 ; Luke 9, 18-26 ; and Eph. 5, 14-21.

For further study,—Matt. 6, 19-34 ; Rom. 12, 1-21 ; 1 Cor. 9, 7-14 ; Col. 3, 12-17 ; and Heb. 10, 19-25.

* * * *

9. Those Called to Minister.

God has set in the Church clergy and others, as His servants and stewards, called to special offices and responsibilities, and endowed with special powers. We should seek their prayers,

their counsel and their ministry; also the prayer support and spiritual fellowship of intercession groups and study circles under their direction; that we may be fully prepared to receive Christ's healing.

Read,—1 Cor. 12, 4-11 and 28-30; 1 Pet. 4, 7-11; John 20, 21-23; James 5, 14-18 (note verse 14); and Heb. 13, 7-17 (note verses 7 and 17).

For further study,—Eph. 4, 11-12; Mark 16, 15-18; Matt. 18, 18-20; and 1 Thess. 5, 12-13. Compare also 2 Tim. 2, 1-2; and Tit. 1, 5-9.

VI. HOW TO RECEIVE HEALING FROM CHRIST.

1. Christ's Call.

If we are in need of healing, and desire it with the intention of using our renewed health in ways which will please God and meet with His approval, Christ calls us to come to Him, with our whole hearts to seek *His* way and with His abundant help to press on.

Read,—Matt. 11, 28-30 ; John 14, 6-10, and 21-23 ; John 12, 44-50 ; and John 8, 31-32.

For further study,—John 7, 37-39 ; John 6, 37-40 ; John 10, 7-15 ; John 7, 16-18 ; and John 8, 12.

* * * *

2. Prayer.

1. To receive healing we should respond to God's love and avail ourselves fully of the privilege of prayer.

Read,—Luke 11, 5-13 ; and James 4, 1-10.

For further study,—Rom. 12, 9-16 ; and Col. 4, 2-6 ; and compare Luke 21, 34-36 ; and Matt. 26, 41.

2. Our Heavenly Father knows our needs and is more ready to give us His good gifts than any earthly father ; but asks us to acknowledge our dependence by seeking His help through prayer.

Read,—Matt. 6, 5-15 ; and 7, 7-12.

For further study,—Psalm 103, 8-18 ; and Matt. 6, 25-34.

3. Our Heavenly Father is near at hand and always ready to hear us ; but desires prayer from hearts open to His love and filled with a desire to please Him.

Read,—Psalm 34, 15-19 ; John 14, 21-23 ; and 1 John 3, 18-24.

For further study,—Psalm 145, 17-21 ; Matt. 18, 18-29 ; and Psalm 139, 7-18.

4. We should present definite requests as we pray ; but we should be so responsive to God that He may mould those requests in accord with His most holy will, which he reveals to us as we pray, study His holy Word and seek to do what we already know to be His will.

(*a*) Prayers " in Christ's Name " are prayers in accord with the will of Christ, which is one with the will of the Father.

Read,—John 14, 12-14 ; 15, 1-10, and 16 ; and 16, 23-24 ; and 1 John 5, 13-15.

(*b*) The Holy Spirit of God is our Helper and Teacher, Who inspires true prayer and worship, and makes the things of Christ real to us.

Read,—John 14, 15-17 and 25-27 ; 16, 26 ; and 16, 7-15 ; Rom. 8, 12-17 and 26-28 (read in the R.V. if possible) ; Eph. 6, 18-19 ; and John 4, 21-24.

5. Our prayers should be mingled with offerings of love and expressions of confidence and thanksgiving, which call to mind the excellencies of our God and the wonders of His goodness.

Read,—Psalm 50, 14-15 and 23; Phil. 4, 4-7; and 1 Thess. 5, 16-22.

For further study,—Psalm 107, 1-3, 8-9 and 15-16 ; Eph. 5, 15-20 ; and Col. 2, 6-7. Compare also the pattern prayers in paragraph 7, below.

6. In our prayers there should also be times of stillness before God, when we watch and wait upon Him, for Him to speak to our hearts and bestow his gifts upon us.

(To wait *upon* God, we should adopt an attentive, expectant receptive attitude towards him, and be fully alert to what He is doing, or is about to do. We should forget ourselves and our requests, except in so far as we are receiving just what God is giving.)

Read,—Mark 13, 31-37 ; Eph. 6, 18 ; and Isaiah 40, 28 to 41, 1.

For further study,—Matt. 25, 10-13 ; Psalm 62, 5-8 ; and Luke 12, 35-38.

7. The Bible contains many prayers which will inspire us and help us to frame our own prayers, praise and thanksgivings.

Helpful Psalms,—6 ; 25 ; 31 ; 32 ; 34 ; 38 ; 51 ; 86 ; 102 ; 130 ; 131 ; 139, 1-18 ; and 143.

Some other passages,—1 Kings 8, 22-61 ; Ezra 8, 21-23 ; Neh. 1, 1-11 ; Dan. 9, 1-23 ; and Acts 4, 24-31.

* * * *

3. Intercession.

Our own prayers may not be sufficient, for God has planned that we should use faith one for another and pray one for another. Joining in the fellowship of intercession, therefore we should be regular and faithful in our prayers for others ; at the same time letting them know our needs and that we value their prayers for ourselves. It is most important, too, that we should give all who have prayed for us the priviliege of offering thanksgiving, by letting them know how prayer is being answered.

Read,—1 Tim. 2, 1-4 ; 2 Cor. 1, 8-11 ; Eph. 3, 14-21 ; James 5, 16-18 ; and 1 John 5, 14-17.

For further study,—Eph. 6, 18-20 ; Rom. 15, 30-33 ; Phil. 1, 9-11 and 19 ; Col. 4, 12-13 ; 2 Thess. 3, 1-5 ; Philemon 21-22 ; Heb. 13, 18-19. Compare also Acts 12, 1-17 (note verses 5 and 12).

4. Ministry in Christ's Name.

1. It may be God's plan for us to receive help and healing through ministry. We should seek, therefore, the ministry of those whom God has entrusted with special faith, and called to act as His stewards and to minister in Christ's Name.

Read,—James 5, 14 ; Eph. 4, 7-16 (note verses 11-12) ; and 1 Pet. 4, 8-11.

For further study,—Matt. 18, 18-20 ; and John 20, 21-23. Compare also Chapter III, part **10**, above.

2. (*a*) God's stewards, in their ministry, may receive healing for the sick one by praying *over* him.

Read,—James, 5, 14-15 ; and compare Acts 9, 40 ; and 28, 8.

(*b*) They may help to convey " healing virtue " from Christ to the sick by laying on hands in His Name.

Read,—Mark 16, 18 ; and John 14, 12 ; and compare with paragraphs in 4 in Chapter II, part **5**, and 2 in Chapter IV, part **4**.

(*c*) They may obtain deliverance for the sick by exercising authority in Christ's Name over the disease or whatever is the cause of the trouble.

Read,—Mark 16, 17 ; and John 14, 12 ; and compare with paragraphs 2 in Chapter II, part **5**, and 1 in Chapter IV, part **4**.

(*d*) Or they may help to indicate something which Christ wishes to have done, or some teaching which He wishes to have accepted.

Read,—1 Cor. 12, 8 and 28 ; 1 Cor. 2, 6-10 ; and James 3, 17-18. Compare also Eph. 1, 15-23 (note verse 17) ; and Col. 1, 9 ; also paragraph 1 in Chapter II, part **5**.

(*e*) We may need their ministry in more than one of these ways, and we may need it more than once.

Compare with paragraphs 5 and 6 in Chapter II, part **5**.

3. Christ is the One Who heals. Those who minister in His Name act as His stewards in attendance upon Him, and prepare the way before Him. They do not minister because of their own holiness, nor because of any power of their own ; but only as the Holy Spirit inspires them and empowers them to work in co-operation with Christ. Apart from Christ they can do nothing.

Read,—John 15, 1-8 and 16 (note verse 5) ; 1 Pet. 4, 10-11 (note verse 11) ; and 1 Cor. 12, 4-11 (note verse 11).

Compare also—Mark 16, 19-20 ; Acts 3, 12-13 and 16 ; 4, 30 ; 9, 34 ; and 14, 3 ; and 1 Cor. 3, 9.

4. Those who minister do so as members of the Church, and are largely dependent upon the prayers, the faith and the co-operation of other members of the Church. Often a full exercise of their ministry is only possible after due preparation, and sometimes only when that ministry is prepared for and is being upheld by a congregation in prayer.

Read,—1 Cor. 12, 12-30 (note verses 21-22 and 28-30) ; Mark 6, 1-6 ; and 9, 14-29 (note verses 19, 23 and 29).

For further study,—2 Tim. 1, 3-7 ; Compare also paragraphs **5** in Chapter IV, and **5** in the present Chapter ; noting how frequent were S. Paul's requests for his ministry to be upheld by prayer.

* * * *

5. The Sacraments.

1. **Holy Communion.**

(*a*) Christ instituted the Sacrament of Holy Communion, telling us to do this in remembrance of Him.

Read,—Mark 14, 22-25 ; Luke 22, 19-20 ; and 1 Cor. 11, 23-26.

(*b*) We should come in faith, with prepared hearts and right intentions, that we may rightly and thankfully make our memorial, and worthily receive the gifts of God's love.

Read,—1 Cor. 11, 26-32 (note verse 30); Heb. 10, 19-25; and 1 John 1, 5-10.

(*c*) In this Sacrament we partake the Body and Blood of Christ. He comes to abide in us and that we may abide in Him.

Read,—Matt. 26, 26-29; 1 Cor. 10, 15-22; and John 6, 41-51.

(*d*) Receiving Christ and His Gifts, we have life because of Him; and cleansing and healing for both soul and body.

Read,—John 1, 1-14; 6, 52-59; and 10, 7-30; and 1 John 5, 9-12.

* * * *

2. **Holy Anointing.**

(*a*) We have also the Sacrament of Holy Anointing for our use when we suffer from sickness or infirmity.

Read,—James 5, 14-16; and compare Mark 6, 7-13.

(*b*) It is the duty of those in need of healing to ask the clergy for this Sacrament.

Read,—James 5, 14; and compare paragraph V.**9**. above.

(*c*) It is the duty of the clergy to see that the sick are rightly prepared; and then to administer the Sacrament, anointing the sick in the Name of the Lord, and praying over them the prayer of faith.

Read,—James 5, 14-15; and compare paragraph III. **10**.

(*d*) The Sacrament should be prepared for by prayer and intercession, and by the confession of sin and the obtaining of forgiveness.

Read,—James 5, 15-18 ; and compare the preparation outlined in Chapter V.

(*e*) Holy Anointing is an outward act through which men receive an inner anointing of the Holy Spirit, which sets them apart and empowers them for God's service. The sick, being anointed, are given healing that they may serve God.

Read,—Exodus 40, 12-16 ; 1 Sam. 9, 15-16 ; and 16, 1-3 and 11-13 ; Luke 4, 16-19 ; Acts 10, 37-38 ; and 2 Cor 1, 21-22 ; and compare 1 John 2, 20 and 27.

* * * *

6. The Exercise of Faith.

1. As we seek healing we should be in real earnest. We should exercise faith and press on, even though we meet opposition and many difficulties.

(*a*) This was necessary in Gospel days.

Matt. 9, 27-30. Though blind, they followed on and entered into the house.

Matt. 15, 22-28. A right faith stood the testing.

Mark 2, 1-12. In faith they mastered the difficulties.

Mark 5, 24-34. In spite of her weakness she pressed through the crowd.

Luke 9, 38-42. Though the disciples failed him he did no turn away.

Luke 18, 35-43. He was in earnest, and refused to " hold his peace."

(*b*) We also have the example of others in the days of old.

Read,—Neremiah 2, 9-20 ; 4, 7-23 ; and 6, 1-16 ; Daniel 10, 2-14 (note verse 12) ; Habakkuk 3, 17-19 ; and Psalm 132, 1-5.

(*c*) And we have the exhortations of the New Testament.

Read,—Eph. 6, 10-17 ; Phil. 3, 13-16 ; 1 Pet. 3, 8-18 ; Heb. 10, 32-39 ; and 1 Tim. 6, 11-12.

2. Faith is sown as a seed and it needs time in which to grow and to become purified of all that is not God-centred and God-given.

Read,—Jeremiah 17, 5-8 ; Matt. 17, 19-21 ; and 13, 31-32 (note " when it is grown ") ; James 1, 1-8 ; 1 Pet. 1, 3-9 (note verse 7, " trial " as silver is purified) ; and 2 Pet. 1, 5-11.

For further study,—Rom. 12, 16-25 ; compare with Genesis 12, 1 to 17, 21 ; and 21, 1-7 ; noting 12, 4 ; 17, 15-21 ; and 21, 1-7 (Abraham's faith grew and became purified as God spoke to him during his years of waiting).

3. Sometimes, time and close co-operation with God are needed for us to go in and take possession of what God has given to us. As we pray and go forward, God reveals *His* plan and guides us along *His* appointed way.

Read,—Jeremiah 29, 10-14 ; Matt. 6, 31-34 ; Luke 17, 5-10 ; John 16, 12-15 ; and Psalm 25, 4-14.

For further study,—Joshua 1, 1-11 (note verses 3 and 11) ; 3, 1-3 and 9 ; 5, 13 to 6, 5 ; 8, 1 ; and 23, 11-14 (note verse 14).

4. In His parables Christ exhorts us to continue in earnest prayer, and not to give up praying for what we need, even if God may *seem* to be keeping us waiting.

Read,—Luke 11, 1-13 ; (God will not let anything stand in the way of the granting of a right request or the giving of a " good gift ").

Also,—Luke 18, 1-8 ; (God is just and will not keep us waiting, but will " avenge " us " speedily." He " bears long " with us, waiting for true faith and a right request. Note, not " revenge " but " avenge," that is, cause the wrong to be put right.)

VII. HEALINGS RECORDED IN THE BIBLE.

1. Old Testament Healings Through Prayer.

1.	The healing of Abimelech's household.	Genesis Chapter 20.
2.	Miriam healed of leprosy.	Numbers 12, 1-16.
3.	Healing from serpents' bites (compare John 3, 14-15.)	Numbers 21, 4-9.
4.	The healing of Jeroboam.	1 Kings 12, 26 to 13, 10.
5.	A child restored from death.	1 Kings 17, 17-24.
6.	Another child restored.	2 Kings 4, 8-37.
7.	Naaman the Syrian.	2 Kings 5, 1-27.
8.	Hezekiah the king.	2 Kings 20, 1-11; and Isaiah 38, 1-22.
9.	The healing of Job.	Job 42, 1-10.
10.	The healing of Nebuchadnezzar from mental trouble.	Daniel 4, 1-37.

2. Christ's Healings of Individuals.

(Arranged in their probable chronological order).

	S. Matt.	*S. Mark*	*S. Luke*	*S. John*
1. Fever, at the point of death. The Nobleman's son.				4, 46-54
2. Man with an unclean spirit. In the synagogue.		1, 21-28	4, 31-37	
3. A great fever. Simon Peter's wife's mother.	8, 14-15	1, 29-31	4, 38-39	
4. A leper, full of leprosy.	8, 1- 4	1, 40-45	5, 12-16	
5. Man sick of the palsy, carried by his four friends	9, 1- 8	2, 1-12	5, 17-26	
6. Infirm for 38 years. At the Pool of Bethesda.				5, 2-18

	S. Matt.	*S. Mark*	*S. Luke*	*S. John*
7. Man with a withered hand. In the synagogue.	12, 9-14	3, 1- 6	6, 6-11	
8. Palsy and at the point of death. The centurion's servant.	8, 5-13		7, 2-10	
9. Dead. The son of the widow of Nain.			7, 11-17	
10. Two possessed with a legion of devils.	8, 28-34	5, 1-20	8, 26-35	
11. The woman with hemorrhage who touched His garment.	9, 20-22	5, 25-34	8, 43-48	
12. The daughter of Jairus raised from death.	9, 18-26	5, 21-43	8, 40-56	
13. The two blind men, who followed Him into the house.	9, 27-31			
14. A dumb man, possessed with a devil.	9, 32-34			
15. Daughter of a Syrophoenician, vexed with a devil.	15, 21-28	7, 24-30		
16. Deaf man, with impediment in his speech.		7, 32-37		
17. Blind man at Bethsaida.		8, 22-26		
18. Epileptic boy, with a deaf and dumb spirit.	17, 14-20	9, 14-29	9, 37-43	
19. Man born blind, sent to the Pool of Siloam.				9, 1-14
20. Man, devil-possessed, blind and dumb.	12, 22-30		11, 14-26	
21. Woman bent double, with a spirit of infirmity.			13, 10-17	
22. The man with dropsy.			14, 1- 6	
23. Lazarus, dead for four days.				11, 1-44

	S. Matt.	*S. Mark.*	*S. Luke.*	*S. John.*
24. The ten lepers.			17, 11-19	
25. Blind Bartimeaus and his blind friend.	20, 29-34	10, 46-52	18, 35-43	
26. The severed ear of Malchus.			22, 50-51	

3. Christ's Healings of Multitudes.

	S. Matt.	*S. Mark*	*S. Luke*
1. The crowd at the door of Simon Peter's house, when the sun was setting.	8, 16-17	1, 32-34	4, 40-41
2. The crowds that gathered after the healing of the leper.			5, 14-16
3. The crowd that followed Jesus when He withdrew to the sea near Capernaum.	12, 15-21	3, 7-12	6, 17-19
4. Many diseased and blind, when messengers came from John the Baptist.	11, 2- 6		7, 18-23
5. The great multitude near Bethsaida, before the feeding of the 5,000.	14, 13-14		9, 11
6. The crowd of sick brought to Jesus at Gennesaret on the morrow.	14, 34-36	6, 53-55	
7. The sick with the multitudes, before the feeding of the 4,000.	15, 29-31		
8. The multitudes that followed Jesus into Judea beyond Jordan.	19, 1- 2		
9. The blind and lame that came to Jesus in the Temple.	21, 12-16		
10. The "few sick" healed at Nazareth, when the Lord was hindered by unbelief there.	13, 53-58	6, 1- 6	

4. General Statements about Christ's Healing.

1. "Jesus went about all Galilee, ... healing all manner of sickness." Matt. 4, 23.
2. "Jesus went about all the cities and villages, ... healing every sickness." Matt. 9, 35.

3. "Whithersoever He entered, into villages, or cities, or country, ... as many as touched Him were made whole." Mark 6, 56.
4. "Jesus of Nazareth . . . . . went about doing good and healing all that were oppressed of the devil; for God was with Him." Acts 10, 38.

5. Christ's Healings through His Disciples.

1. The Mission of the Twelve. Matt. 10, 1-42; Mark, 6, 7-13; and Luke 9, 1-6.
2. The Mission of the Seventy. Luke 10, 1-20.
3. The Healing of Individuals.
   - (*a*) The man lame from birth. Acts 3, 1-10; also 3, 11-16; and 4, 7-22.
   - (*b*) Paul's sight restored. Acts 9, 10-19; also 22, 11-13.
   - (*c*) Aeneas healed of palsy. Acts 9, 32-35.
   - (*d*) Tabitha restored to life. Acts 9, 36-42.
   - (*e*) The cripple at Lystra. Acts 14, 8-18.
   - (*f*) The girl delivered from a spirit of divination. Acts 16, 16-18.
   - (*g*) Eutychus restored to life. Acts 20, 7-12.
   - (*h*) Paul healed of snake bite. Acts 28, 3-6.
   - (*i*) The father of Publius healed of fever and dysentry. Acts 28, 8.
4. The Healing of Multitudes, and general statements about Healing.
   - (a) Preaching everywhere, the Lord working with them, and confirming the word with signs following." Mark 16, 20.
   - (*b*) "Many wonders and signs." Acts 2, 43.
   - (*c*) Crowds of sick brought to Jerusalem; and "they were healed every one." Acts 5, 12-16.
   - (*d*) "Stephen, ... did great wonders and miracles among the people." Acts 6, 8.
   - (*e*) Philip heals many in Samaria. Acts 8, 5-8.
   - (*f*) The Lord "granted signs and wonders to be done by their hands." Acts 14, 3.
   - (*g*) At Ephesus "God wrought special miracles by the hands of Paul." Acts 19, 8-12.
   - (*h*) Healing of the sick in Malta. Acts 28, 9.

THE END.

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